1: Conzemius M-4, 5 (1921) 1932
SA15 Mosquito SA15

and fish. The girls stay at home and learn the domestic arts, and they accompany the mother when the latter fishes with the hook or goes to the plantation. 868

Old men are very fond of teaching or lecturing (M.: *smalkaya*; T., P.: *sumalsaia*; U.: *sumalsaaka*) to the young men whom they generally accuse of being very headstrong; this practice is also current among the old women with regard to the girls. The hearer's ancestors are always represented to him as models of virtue and good conduct. This form of teaching corresponds roughly to that of the sermon in Christian and other churches. 861

DEATH AND MOURNING

AGONY.—The Miskito, as well as the Sumu, formerly used to starve those who were near the point of death, thinking that it was of no use to keep on feeding them. The Sumu are said to have carried the moribund in the bush to let him die there so as not to be compelled to move away, for in former days the settlement was abandoned at the occurrence of such a calamity. Occasionally a dying person was strangled to relieve his sufferings; first, however, his vitality was tested by placing him in an awkward position, and if he remained motionless, he was choked. In general it must be said that the aged and the sick are much neglected, but there are, of course, many cases to be cited to the contrary. 734 763 [888]

DEATH.—Death is supposed to be due, not to natural causes, but to the agency of sorcery or evil spirits. A gun is sometimes fired off at the occurrence of a calamity, in order to clear the house of the demons. The women relations of the deceased immediately try to injure themselves by knocking their heads against the house posts, or they attempt to commit suicide by hanging or drowning. All this is, however, only pretense to a large extent, for they know that they will be prevented by the other persons present from harming themselves; they rarely make any effort to injure themselves when there is no one about. 761 763

The female relations of the deceased cut their hair off; according to Bell (a: 255; b: 90) this is done under the idea that no one should handle it after the dead person. In former days the Ulwa Indians used to cut their hair off also at the death of their wife (Wickham, b: 208), but nowadays the men of both tribes always keep their hair cut short. 765

The name of the deceased person must never be mentioned in the presence of his or her relations, to whom that would constitute a grave offense. The spirit is always an object of dread and it hovers around its former home; it is feared that it might materialize by pronouncing its name. [715]